GOLDEN ADVICE SERIES سلسلة النصيحة الذهبية

الوَصِيَّةُ الصُّغْرَى

THE CONCISE LEGACY

by Shaykh ul-Islam Ibn Taymiyyah

DARUSSALAM

اَلْوَصِيَّةُ الصُّغْرَى

Al-Wasiyyat us-Sughraa

The Concise Legacy

by: Shaykh ul-Islaam Ibn Taymiyyah

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Explanation of Symbols used

A Muslim is encouraged to utter certain phrases at the mention of Allaah, His Messengers, His Angels, the *Sahaabah*, or other righteous Muslims. The phrases are presented below and the reader is advised to utter the complete phrase when he comes across any of these symbols or abbreviation:

Phrase	Mentioned With	Transliteration	Meaning
سبحانه وتعالى	Allaah's Name	*Subhaanahuu wa ta'aalaa*	Glorified and Exalted is He
ﷺ	Prophet Muhammad	*Sallallaahu 'alayhi wa sallam*	May the peace and blessing of Allaah be on him
عليه السلام	A Prophet or an Angel	*'Alayhis Salaam*	Peace be on him
رضي الله عنه	A companion	*Radiyallaahu 'anhu*	May Allaah be pleased with him
رضي الله عنهم	More than two companions	*Radiyalllaahu 'anhum*	May Allaah be pleased with them
رحمه الله	A past scholar or righteous Muslim	*Rahimahullaah*	May Allaah have Mercy on him
رضي الله عنها	A female companion	*Radiyallaahu 'anhaa*	May Allaah be pleased with her
عليهم الصلاة والسلام	Prophets or Angels	*'Alayhimus-salaat Wa-Salaam*	Peace be on them

Introduction

Naseehah (Advice) and its position in the Religion

All Praise is to Allaah, we praise Him, seek His help and His forgiveness. We seek refuge with Allaah from the evils of our souls and evils of our deeds. One whom Allaah guides none can lead him astray, and one whom He misguides, none can guide him. I bear witness that there is no god but Allaah, and I bear witness that Muhammad ﷺ is His Servant and His Messenger.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا
تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

"O you who believe! Fear Allaah [illegible] shoul be feared, and die not except in [illegible] Islaam." [*Aal Imraan* (3): 102]

﴿يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind! [illegible] dutiful to your Lord, Who created you from a single person (Aadam), and from him (Aadam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut [illegible] el[illegible] of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you." [*An-Nisaa'* (4): 1]

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins And whosoever obeys Allaah and His

Messenger ﷺ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)."

[*Al-Ahzaab* (33): 70-71]

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

As for what follows:

Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him), and the worst of affairs are the newly-invented matters. Every newly -invented matter is an innovation, every innovation is a going astray and every going astray is in the Fire.[1]

Giving *Naseehah* Is A Characteristic of the Prophets

One of the major characteristics of the caller to Allaah ﷻ – indeed, it should be

[1] This is the famous *Khutbat Al-Haajah* which the Prophet ﷺ would recite whenever he was going to deliver a sermon, make a speech. See 'Khutbat Al-Haajah' of Shaykh Muhammad Naasirdeen Al-Albaanee [Al-Maktab Al-Islaamee, Damascus, 1980] for its authentication and further details.

a major characteristic of the believer – is that very important characteristic of giving advices. Being from the people of *Naseehah* or having the characteristic of being *'Naasih'* is something that Allaah ﷻ has commanded this *Ummah* with. It is also one of the important characteristics that the Prophets came with.

Allaah informs us that when the people of Nuh ﷺ accused him of being upon misguidance and error with their saying:

﴿إِنَّا لَنَرَىٰكَ فِى ضَلَـٰلٍ مُّبِينٍ﴾

"Verily, we see you in plain error." [*Al-A'raaf* (7): 60];

he rejected that and responded that he was giving them sincere advice:

﴿قَالَ يَـٰقَوْمِ لَيْسَ بِى ضَلَـٰلَةٌ وَلَـٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَـٰلَمِينَ ۝ أُبَلِّغُكُمْ رِسَـٰلَـٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ﴾

"*[Nuh (Noah)]* said: "O my people! There is no error in me, but I am a Messenger from the Lord of the *'Alameen* (mankind, jinns and all that exists)! I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allaah what you know not." [*Al-A'raaf* (7): 61-62]

Similarly, Allaah ﷻ tells us that when Hud

ﷺ began to call to Allaah; his people referred to him as being upon 'foolishness':

﴿قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ﴾

"The leaders of those who disbelieved among his people said: 'Verily, we see you in foolishness, and verily, we think you are one of the liars.'" [*Al-A'raaf* (7): 66] -;

so he retorted and said:

﴿قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ۝ أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ﴾

"O my people! There is no foolishness in me, but (I am) **a Messenger from the Lord of the** ***'Alameen*** (mankind, jinns and all that exists)**! I convey unto you the Messages of my Lord, and I am a trustworthy adviser** (or well-wisher) **for you."** [*Al-A'raaf* (7): 67-68]

So there is no doubt that the characteristic of giving advice for the sake of Allaah – that is the characteristic of being *'Naasih'* – is from the characteristics of the Prophets, just as it should be with the callers to Allaah and all of the believers. So this affair of *Naseehah* is something, which is fundamental and a most

important characteristic for every Muslim.

Jarir bin 'Abdullah ﷺ said: *"Amma Badu* (now then), I went to the Prophet ﷺ and said, 'I give my pledge of allegiance to you for Islaam." The Prophet ﷺ conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you *(Muslims)."*[2]

Also, Tamim Ad-Dari narrated: Allaah's Messenger ﷺ said three times:

الدِّينُ النَّصِيحَةُ

"The religion is Naseehah (*sincere advice*)." *(Ad-Deen' naseehah)*

The people asked, "To whom?" The Prophet ﷺ replied:

قَالُوا : لِمَنْ يَارَسُولَ اللهِ؟ قَالَ : للهِ وَلِكِتَابِهِ وَلِرَسُولِهِ مِثْلُهُ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ وَعَامَّتِهِمْ

"To Allaah and to His Book and to His Messenger and to the leaders of the Muslims and the common folk (all the Muslims)."[3]

[2] Al-*Bukhaaree*

[3] *Muslim* [55 (196)].

The Golden Advice Series

In response to the obligation of giving *Naseehah* and its obvious need in our *Ummah* at the present time, **DARUSSALAM PUBLICATIONS** has come up with **The Golden Advice Series** which was orginally published by Deen Communications Limited, Nigeria. This series will, *Insha Allaah*, contain several books; each of which is devoted to an advice given from the texts of Islaam (the Qur'aan and the *Sunnah*) with its explanation as provided by the esteemed scholars or people of knowledge. The advices range from the most important issue (*Tawheed* or worshipping Allaah alone), to morals and they also cover issues of business transactions.

Each book comes in an easy-to-read size but the contents are highly beneficial, *Bi Ithnillaah*! In this first phase, ten pieces of advice have been treated. It is our hope that, *Insha Allaah*, more will be added in the days ahead. This book centers on the *Naseehah* of the Prophet ﷺ to Mu'aadh ibn Jabal ؓ which was a *Wasiyyah* given by Shaykh Al-Islaam Ibn Taymiyyah to one of his students, Abul-'Aasim Al-Qasim bin Yusuf bin Muhammad At-Tajeebi As-Sabti Al-Maghribi

Everything that is correct in the books of **The Golden Advice Series** is from Allaah ﷻ – and to Him is all the praise; every mistake or error

is from our imperfection and from *Shaytaan* – and we seek refuge in Allaah from him! We ask Allaah ﷻ to accept this effort of ours as an act done purely and sincerely for His Face and that He does not allow anyone or anything else to have a share in it.

The end of our *Du'aa'* is that all praise is for Allaah, Lord of the worlds. And may His peace and blessings be upon the Prophet Muhammad, his family, his Companions and those who follow him till the Day of Reckoning! *Aameen*.

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The Question

Abul-'Aasim Al-Qasim bin Yusuf bin Muhammad At-Tajeebi As-Sabti Al-Maghribi says:

"I requested the *Shaykh*, *Faqeeh*, respected *Imaam*, `*Aalim*, last of the pious predecessors and leader of the later generations, inimitable, fascinating, possessor of great eloquence and clarity of expression, the most knowledgeable person I have met in the East or West, Taqi Ad-Deen Abul-`Abbaas Ahmad bin Taymiyyah, (may Allaah enable us to continue benefiting from him),

- to direct me towards what would set right my affairs of *Deen* and *Dunyaa*;[4]

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[4] The affairs of the *Deen* (religion) (i.e. the Hereafter) and the *Dunyaa* (this world) should be of the greatest concern to the Muslim. There are many examples of this from the *Salaf*:

a) Narrated by Anas bin Malik ﷺ: "We were forbidden to ask anything (without genuine need) from the Prophet ﷺ. It therefore pleased us that an intelligent person from the dwellers of the desert should come and ask him (the Prophet ﷺ) and we should listen to it. A man from the dwellers of

the desert came (to the Prophet ﷺ) and said: Muhammad ﷺ, your messenger came to us and told us your assertion that verily Allaah had sent you (as a Prophet). He (the Prophet ﷺ) remarked:

'He told the truth.' «صَدَقَ»

He (the Bedouin) said: Who created Heaven? He (the Prophet ﷺ) replied:

'Allaah.' «اللهُ»

He (the Bedouin again) said: Who created Earth? He (the Prophet ﷺ) replied:

'Allaah.' «اللهُ»

He (the Bedouin again) said: Who raised these mountains and who created in them whatever is created there? He (the Prophet ﷺ) replied:

'Allaah.' «اللهُ»

Upon this he (the Bedouin) remarked: By Him Who created Heaven and created Earth and raised mountains thereupon, has Allaah (in fact) sent you? He (the Prophet ﷺ) said:

'Yes.' «نَعَمْ»

He (the Bedouin) said: Your messenger also told us that five prayers (had been made) obligatory for us during the day and the night. He (the Prophet ﷺ) remarked:

'He told you the truth.' «صَدَقَ»

He (the Bedouin) said: By Him Who sent you, is it Allaah Who ordered you about this (i.e. prayers)? He (the Prophet ﷺ) said:

'Yes.' «نَعَمْ»

He (the Bedouin) said: Your messenger told us that *Zakaah* had been made obligatory on our riches. He (the Prophet ﷺ) said:

'He told you the truth.' «صَدَقَ»

He (the Bedouin) said: By Him Who sent you (as a Prophet), is it Allaah Who ordered you about it (*Zakaah*)? He (the Prophet ﷺ said:

'Yes.' «نَعَمْ»

He (the Bedouin) said: Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadan. He (the Prophet ﷺ) said:

'He told you the truth.' «صَدَقَ»

He (the Bedouin) said: By Him Who sent you (as a Prophet), is it Allaah Who ordered you about it (the fasts of Ramadan)? He (the Prophet ﷺ) said:

'Yes.' «نَعَمْ»

He (the Bedouin) said: Your messenger also told us that a pilgrimage (*Hajj*) to the House (of Ka'bah) had been made obligatory for him who was able to undertake the journey to it. He (the Prophet ﷺ) said:

'Yes.' «نَعَمْ»

The narrator said that he (the Bedouin) set off (at the conclusion of this answer, but at the time of his departure) remarked: By Him Who sent you with the Truth, I should neither make any addition to them nor should I remove anything from them. Upon this the Prophet ﷺ remarked:

«لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ»

'If he were true (to what he said) he must enter Paradise.'" (Muslim)

b). Narrated by Mu'adh bin Jabal ﷺ: "I asked the Prophet ﷺ: Messenger of Allaah ﷺ, tell me of something which should cause me to be admitted to Paradise and will keep me away from the Fire. He answered:

- to point me towards those books on which I might rely

«لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ: تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ»

'You have asked about a matter of great importance but it is easy for one for whom Allaah makes it easy. Worship Allaah and associate nothing with Him. Observe Prayer, pay the Zakaah, observe the Fast of Ramadan and perform the Pilgrimage if you can afford the journey.

Then he added:

«أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الخَيْرِ: الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِىءُ الْخَطِيئَةَ كَمَا يُطْفِىءُ المَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوفِ اللَّيْلِ»

Shall I inform you of the gates of goodness? The Fast is a shield. Charity puts out sins as woter puts out fire and also the Prayer in the middle of the night.'

Then he recited:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُواْ يَعْمَلُونَ﴾

No one knows what bliss is kept hidden from them, as a reward for what they used to do." [*As-Sajdah* (32): 17]

Then he added:

«أَلَا أُخْبِرُكُمْ بِرَأْسِ الأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ»

'Shall I tell you of the root of the matter and of its contours and of its top?'

I said: Certainly, Messenger of Allaah ﷺ. He said:

«رَأْسُ الأَمْرِ الإِسْلَامُ، وَعَمودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الجِهَادُ»

regarding knowledge of *Hadeeth*, and similarly for other sciences of the *Sharee`ah*;

- to draw my attention towards the best of righteous actions after the compulsory duties; and
- to explain to me those goals which should outweigh all other aims; – all of this by way of concise guidelines.

May Allaah ﷻ safeguard him, and peace and Allaah's blessings be on him.

'The root of the matter is Islaam, its contours are Prayers and its top is striving in the cause of Allaah (Jihaad).

Then he asked:

«أَلَا أُخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ»

Shall I tell you of that which is at the bottom of all this?'

I said: Certainly, Messenger of Allaah ﷺ. Then he took hold of his tongue and said:

«كُفَّ عَلَيْكَ هٰذَا»

'Keep this in control.'

I said: Shall we be called to account in respect of that which we say? He answered:

«ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ! وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ، أَوْ عَلَى مَنَاخِرِهِمْ، إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ»

"May your mother lose you, will people not be thrown face down into Hell only on account of the harvest of their tongue."' (At-Tirmidhee)

The Answer

The Shaykh of Islam, Ocean of Knowledge, Ibn Taymiyah[5] رحمه الله answered as follows:

All Praise be to Allaah, Lord of the Worlds.

To begin with the *Wasiyyah*: in my opinion, there is no *Wasiyyah* more beneficial than that of Allaah ﷻ and His Messenger for whoever understands it and follows it.

The *Wasiyyah* of Allaah ﷻ

The *Wasiyyah* of Allaah ﷻ is mentioned in the following *Aayah*:

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[5] Ibn Taymiyyah, Taqi'uddeen Ahmad bin Abdul-Haleem bin Abdus-Salaam Al-Harraanee: Born in 661 A.H. He was a sign from the signs of Allaah, in his knowledge, action and striving in calling to the way of Allaah, following the footsteps of the Companions and those who came after them. Friend and foe alike commended his knowledge. He wrote many books and left behind great students such as Ibn Al-Qayyim and Ibn Katheer. He died in 728 A.H.

﴿وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ﴾

"Verily, We have directed the People of the Book before you, and you (O Muslims) to fear Allaah..." [*An-Nisaa'* (4): 131]

The Messenger's *Wasiyyah*

The Prophet ﷺ enjoined on Mu`aadh ؓ when he sent him to Yemen as a judge, the following:

«اتَّقِ اللهَ حَيْثُ مَا كُنْتَ، وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

"O Mu`aadh, fear Allaah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people."[6]

The Excellence of Mu`aadh bin Jabal ؓ

Mu`aadh ؓ had a high status in the eyes of the Prophet ﷺ who once said to him:

يا مُعاذُ، وَاللهِ إِنِّي لَأُحِبُّكَ

"O Mu`aadh! By Allaah, truly I love you."[7]

Sometimes, the Messenger ﷺ would let Mu`aadh ؓ ride behind him on the same mount.[8]

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[6] *At-Tirmidhee*

[7] *Abu Dawood*

[8] Narrated by Muadh bin Jabal ؓ: "While I was riding behind the

It is also narrated about him that he is the most knowledgeable person in the *Ummah* about the (issues of) *Halaal* and *Haraam*

Prophet ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he said:

«يا مُعاذُ»

"O Mu'adh!"

I replied, "*Labbaik* and *Sa'daik*! O Allaah's Messenger!" He proceeded for a while and then said:

«يا مُعاذُ»

"O Mu'adh!"

I said, "*Labbaik* and *Sa'daik*, O Allaah's Messenger!" He then proceeded for another while and said:

«يا مُعاذُ بنَ جَبَلٍ»

"O Mu'adh bin Jabal!"

I replied, "*Labbaik*, and *Sa'daik*! O Allaah's Messenger!" He said:

«هَلْ تَدْرِي ما حَقُّ اللهِ على عِبادِهِ؟»

"Do you know what is Allaah's right on His slaves?"

I replied, "Allaah and His Messenger know better." He said:

«حَقُّ اللهِ عَلى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلا يُشْرِكُوا بِهِ شَيْئًا»

"Allaah's right on his slaves is that they should worship Him and not worship anything besides Him."

He then proceeded for a while, and again said:

«يا مُعاذُ بنَ جَبَلٍ»

"O Mu'adh bin Jabal!"

(Lawful and Prohibited)[9], and on the Day of Resurrection he will be raised up one step ahead of all the people of knowledge. Also, part of Mu`aadh's excellence is that the Prophet ﷺ sent him to the people of Yemen as a preacher on his behalf, a caller,

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I replied. "*Labbaik*, and *Sa'daik*! O Allaah's Messenger!" He said:

«هَلْ تَدْرِي ما حَقُّ العِبادِ عَلى اللهِ إِذَا فَعَلُوهُ؟»

"Do you know what is (Allaah's) slaves' (people's) right on Allaah if they did that?"

I replied, "Allaah and His Messenger know better." He said:

«حَقُّ العِبادِ عَلى اللهِ أنْ لا يُعَذِّبَهُمْ»

"The right of (Allaah's) slaves on Allaah is that He should not punish them (if they did that)." (Bukhaaree)

[9] Narrated by Anas Ibn Malik ؓ: "The Prophet ﷺ said:

«أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وأَشَدُّهُمْ فِي أَمْرِ اللهِ عُمَرُ وأَصْدَقُهُمْ حَيَاءً عُثْمَانُ بْنُ عَفَّانَ وأَعْلَمُهُم بالْحَلَالِ والْحَرام مُعَاذُ بْنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بْنُ ثابِتٍ، وَأَقْرَؤُهُم أُبَيُّ ابْنُ كَعْبٍ، ولِكُلِّ أُمَّةٍ أَمِينٌ. وأَمِينُ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الجَرَّاحِ»

"The most compassionate member of my people towards my people is Abu Bakr, the most rigorous regarding Allaah's affair is Umar, the most genuinely modest is Uthman, the one who knows most about obligatory duties is Zayd Ibn Thabit, the one who knows best how to recite the Qur'aan is Ubayy Ibn Ka'b, and the one who has most knowledge about what is lawful and what is prohibited is Mu'adh Ibn Jabal ؓ. Every people has a trustworthy guardian, and the trustworthy guardian of this people is Abu Ubayd Ibn Al-Jarrah ؓ." (At-Tirmidhee)

a man of understanding in the *Deen*, a giver of religious verdicts, and a judge.[10]

He also used to compare Mu`aadh ﷺ to Ibraaheem ﷺ the friend of Allaah and *Imaam* of mankind. Also, Ibn Mas`ood ﷺ used to say, "Verily, Mu`aadh is a leader of the people, he is Allaah's obedient slave, and he is not of the polytheists", thus comparing him to Ibraaheem.

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[10] Narrated by Ibn Abbas ﷺ: "Allaah's Messenger ﷺ said to Mu'aadh bin Jabal ﷺ when he sent him to Yemen:

«إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فإنْ هُمْ أطاعُوا لكَ بذلِكَ فأَخْبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ في كُلِّ يَوْمٍ وَلَيْلَةٍ، فإن هُمْ أطاعُوا لَكَ بذلك فأخْبِرْهُمْ أنَّ اللهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أغْنِيائهِمْ. فَتُرَدُّ على فُقَرَائهِمْ، فإنْ هُمْ أطاعُوا لكَ بذلك فإيَّاكَ وكَرَائِمَ أمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ المَظْلُومِ، فَإنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجابٌ»

"You will come to the people of Scripture, and when you reach them, invite them to testify that none has the right to be worshipped except Allaah and that Muhammad is His Messenger. And if they obey you in that, then tell them that Allaah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allaah ﷻ has enjoined on them Sadaqah (i.e. Zakaah) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakaah) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allaah." (Al-Bukhaaree)

With all these qualities of Mu`aadh the Prophet ﷺ bequeathed to him this *Wasiyyah*, so we know that this *Wasiyyah* is comprehensive, and whoever understands it will see that it is so. Furthermore, it is an explanation of the Qur'aanic *Wasiyyah*.

The Reason for the Comprehensiveness of the *Wasiyyah*

As for the explanation of the comprehensiveness of this legacy, it covers the fact that there are two rights over a human being:

i) The responsibility towards Allaah, Mighty and Sublime;

ii) The responsibility towards His servants.

Further, (the *Wasiyyah* also covers the fact) that there will always be a deficiency in each person's fulfilling of this responsibility, e.g. by missing a duty or doing something forbidden: hence the Messenger ﷺ said:

اتَّقِ اللهَ حَيْثُ مَا كُنْتَ

"Fear Allaah wherever you are".[11]

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[11] The noble *Faqeeh* of this era, Shaykh Muhammad Ibn Saalih Al-Uthaymeen (d. 1422 AH) رحمه الله said in his advice to the believing youths:

"So I advised you to have the *Taqwaa* of Allaah ﷻ, both in private and public. And *Taqwaa* means that a person should stand firm upon the obedience of Allaah ﷻ, doing what Allaah ﷻ ordered him to do, and abandoning what He prohibited him from, starting with establishing the *Salaah* (Prayer) in their fixed and stated times, and in congregation, for those who are obliged to do so.

Along with the five daily Prayers, you should also pray the *Rawaatib* (stressed and recommended Prayers) which are connected to the five daily Prayers and they are four *Rak'ahs* before the *Zuhr* Prayer and two after it. Two *Rak'ahs* after the *Maghrib* Prayer. Two *Rak'ahs* after the *Ishaa*

This statement is comprehensive and his words "*wherever you*

Prayer. And two *Rak'ahs* before the *Fajr* Prayer. The Prophet ﷺ said:

«مَا مِنْ عَبْدٍ مُسْلِمٍ يُصَلِّي لِلهِ كُلَّ يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا، غَيْرَ فَرِيضَةٍ، إِلَّا بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

"There is no Muslim who prays the twelve optional Rak'ahs from the non-obligatory Prayer every day, except that Allaah ﷻ will build for him a house in Paradise."

Likewise, you should pay the *Zakaah;* which is for the needy. Allaah ﷻ said to his Prophet ﷺ:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا﴾

"Take charity from their wealth in order to purify them and to sanctify them by it." [*At-Tawbah* (9):103]

The Prophet ﷺ said to Mu'aadh bin Jabal ؓ when he was sending him to Yemen:

فَأَعْلِمْهُمْ أَنَّ اللهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ

"And inform them that Allaah ﷻ has obligated upon them to give charity from their wealth, to be taken from the rich and given to the poor."

Likewise, one should fast in the month of *Ramadaan*, because Allaah ﷻ has prescribed it for this *Ummah*, and one should make the *Hajj* (Pilgrimage) and the *Umrah* (Lesser Pilgrimage) for whosoever has the ability to do so.

These are the pillars of Islaam, after the first pillar which is *Shahaadatayn* (the two testimonies); to testify that none has the right to be worshipped except Allaah, and to testify that Muhammad ﷺ is the Messenger of Allaah.

are," confirm that the human being is in need of *Taqwaa* (piety, fear of Allaah) both secretly and in the open.

He then said:

وأتبع السيئة الحسنة تمحها

"Follow up a bad deed with a good one, which will cancel it";

the example of this is that whenever a patient eats something bad for him, the doctor prescribes for him to take something which will make him better. Since it is definite that a human being will commit sin, the wise person is the one who is continuously doing good acts in order that the effects of his bad deeds are cancelled out. In this *Hadeeth*, the phrase *"bad deed"* is used first because the purpose here is to wipe out bad deeds, rather than to do good deeds. Hence, this saying is like his saying about the bedouin's urine:

وهَرِيقُوا عَلى بَوْلِهِ سَجْلًا مِنْ ماءٍ، أوْ ذَنُوبًا مِنْ ماءٍ

"Pour over his urine a bucketful of water."[12]

The Types of Actions By Which Sins Can Be Forgiven

It is also most appropriate that the good deeds be of the same

[12] Narrated by Abu Hurayrah ﷺ: "A bedouin urinated in the mosque, and the people rushed to beat him. Allaah's Messenger ﷺ ordered them to leave him and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet ﷺ then said:

«إِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ»

'You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them.'" (Bukhaaree)

nature as the bad deeds, for that is most effective in cancellation. The recompense for sins can be averted through several things:

i) *Tawbah*[13] (repentance);

ii) *Istighfaar*[14] (asking for forgiveness), even without repentance, for Allaah does forgive in answer to one's supplication even if he has not repented; however, if repentance and forgiveness are combined (i.e. a person stops sinning and petitions for forgiveness), then that is ideal.

iii) Good and correct actions which are *Kaffaaraat* (expiating sins). The *Kaffaaraat* are of two types:

a) Specified *Kaffaaraat*, i.e. in those actions for which the *Sharee'ah* has fixed an expiation. Examples of such *Kaffaaraat* are those for

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[13] *Tawbah* (Repentance) is the act of seeking forgiveness of Allaah ﷻ from a sin or sins (major) committed through the fulfilment of certain conditions as follows:

1. An immediate stop to the committing of the sinful act (s).

2. A genuine regret, from the heart, at committing the sinful act (s).

3. Have a firm intention/resolve not to repeat the act of sin (s).

4. If the act of sin is related to violation of the rights of another person, then redress or compensation of the damage/loss inflicted on that person, should be made. For example, if a person stole anything from another, the repentance is not complete until he returns the stolen goods to the rightful owner.

5. Repentance must be before the time of death, if it is to be accepted.

[14] *Istighfaar* (seeking forgiveness) is a way of asking Allaah ﷻ for pardon for a minor or major sin committed without necessarily fulfilling the conditions stated in the above note.

committing intercourse while fasting in *Ramadaan*[15], for saying to

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[15] The *Kaffaarah* for Committing Intercourse While Fasting in Ramadaan

Narrated by Abu Hurayrah ﷺ:

"While we were sitting with the Prophet ﷺ a man came and said, "O Allaah's Messenger! I have been ruined." Allaah's Messenger ﷺ asked what was the matter with him. He replied "I had sexual intercourse with my wife while I was fasting." Allaah's Messenger ﷺ asked him:

«هَلْ تَجِدُ رقَبَةً تُعْتِقُها؟»

"Can you afford to manumit a slave?"

He replied in the negative. Allaah's Messenger ﷺ asked him:

«فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتابِعَيْنِ؟»

"Can you fast for two successive months?"

He replied in the negative. The Prophet ﷺ asked him:

«فَهَلْ تَجِدُ إِطْعامَ سِتِّينَ مِسْكِينًا؟»

"Can you afford to feed sixty poor persons?"

He replied in the negative. The Prophet ﷺ kept silent and while we were in that state, a big basket full of dates was brought to the Prophet ﷺ. He asked:

«أَيْنَ السَّائِلُ؟»

"Where is the questioner?"

He replied, "I (am here)." The Prophet ﷺ said (to him):

«خُذْ هٰذا فَتَصَدَّقْ بِهِ»

"Take this (basket of dates) and give it in charity."

one's wife, **"you are like a mother to me"**[16], for violating certain

The man said, "Should I give it to a person poorer than I? By Allaah; there is no family between its (i.e. Madinah's) two mountains who are poorer than I." The Prophet ﷺ smiled till his premolar teeth became visible and then said:

«أَطْعِمْهُ أَهْلَكَ»

"Feed your family with it." (Bukhaaree)

[16] **The *Kaffaarah* of *Zihaar***

Allaah ﷻ says:

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ
تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ○ ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ
أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ
وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ○ وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا
قَالُوا۟ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

"Indeed Allaah has heard the statement of her that disputes with you (O Muhammad ﷺ) concerning her husband, and complains to Allaah. And Allaah hears the argument between you both. Verily, Allaah is All-Hearer, All-Seer. Those among you who make their wives unlawful (*Az-Zihaar*) to them by saying to them 'You are like my mother's back.' They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allaah is Oft- Pardoning, Oft-Forgiving. And those who make unlawful to them (their wives) (by Az-Zihar) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allaah is All-Aware of what you do." [*Al-Mujaadalah* (58): 2 &3]

Narrated by Khuwaylah, daughter of Malik bin Tha'labah ﵂: "My husband,

Aws bin As-Samit, pronounced the words: 'You are like my mother.' So I came to the Messenger of Allaah ﷺ, complaining to him about my husband. The Messenger of Allaah ﷺ disputed with me and said:

«اتَّقِي الله فإِنَّهُ ابنُ عَمِّكِ»

'Remain dutiful to Allaah; he is your cousin.'

I continued (complaining) until the Qur'aanic Verse came down:

﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَـٰدِلُكَ فِى زَوْجِهَا﴾

"Allaah has heard the words of her who disputes with you concerning her husband..." [*Al-Mujaadalah* (58): 1];

till the prescription of expiation. He then said:

«يُعْتِقُ رَقَبَةً»

'He should set free a slave.'

She said: He cannot afford it. He said:

«فَيَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ»

'He should fast for two consecutive months.'

She said: Messenger of Allaah ﷺ, he is an old man; he cannot keep fasts. He said:

«فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا»

'He should feed sixty poor people.'

She said: He has nothing which he may give in alms. At that moment an *'Araq* (i.e. date-basket holding fifteen or sixteen *Sa's*) was brought to him. I said: I shall help him with another date-basket (*'Araq*). He said:

prohibitions during *Hajj* or leaving some of its obligations[17], or for

«قَدْ أَحْسَنْتِ، اذْهَبِي فأطْعِمِي بِهَا عَنْهُ سِتِّينَ مِسْكِينًا،وارْجِعِي
إلى ابنِ عَمِّكِ»

'You have done well. Go and feed sixty poor people on his behalf, and return to your cousin.'

The narrator said: An *Araq* holds sixty *Sa's* of dates." *(Abu Dawood)*

[17] The *Kaffaarah* of Violating *Hajj*

Allaah ﷻ says:

﴿وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ
حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن
صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ
ٱلْهَدْىِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ
ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ
شَدِيدُ ٱلْعِقَابِ﴾

"**And perform properly** (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), **the *Hajj* and *'Umrah*** (i.e. the pilgrimage to Makkah) **for Allaah. But if you are prevented** (from completing them), **sacrifice a *Hady*** (animal, i.e. a sheep, a cow, or a camel, etc.) **such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp** (necessitating shaving), **he must pay a *Fidyah*** (ransom) **of either observing *Sawm*** (fasts) (three days) **or giving *Sadaqah*** (charity – feeding six poor persons) **or offering sacrifice** (one sheep)..." [*Al-Baqarah* (2): 196]

killing game in the *Haram*[18]; all these have established allotted ways to expiate the sins, of four types: sacrifice, freeing a slave, charity and fasting.

b) General *Kaffaaraat*, as Hudhaifah ﷺ said to 'Umar ﷺ: "*Fitnah* (afflictions) is caused to a man due to his family, wealth and children; so prayer, fasting, charity, enjoining goodness and forbidding evil wipe this out."[19]

[18] **The *Kaffaarah* of Hunting While in *Ihraam* or Sacred Places**

Allaah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡتُلُواْ ٱلصَّيۡدَ وَأَنتُمۡ حُرُمٞۚ وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدٗا فَجَزَآءٞ
مِّثۡلُ مَا قَتَلَ مِنَ ٱلنَّعَمِ يَحۡكُمُ بِهِۦ ذَوَا عَدۡلٖ مِّنكُمۡ هَدۡيَۢا بَٰلِغَ ٱلۡكَعۡبَةِ أَوۡ كَفَّٰرَةٞ
طَعَامُ مَسَٰكِينَ أَوۡ عَدۡلُ ذَٰلِكَ صِيَامٗا لِّيَذُوقَ وَبَالَ أَمۡرِهِۦۗ عَفَا ٱللَّهُ عَمَّا سَلَفَۚ
وَمَنۡ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنۡهُۚ وَٱللَّهُ عَزِيزٞ ذُو ٱنتِقَامٍ﴾

"O you who believe! Kill not game while you are in a state of *Ihraam* for *Hajj* or *'Umrah* (pilgrimage), **and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal** (i.e. sheep, goat, cow, etc.) **equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masakeen*** (poor persons), **or its equivalent in *Sawm*** (fasting), **that he may taste the heaviness** (punishment) **of his deed. Allaah has forgiven what is past, but whosoever commits it again, Allaah will take retribution from him. And Allaah is All-Mighty, All-Able of Retribution."** [*Al-Maa'idah* (5): 95]

[19] Shaqiq ﷺ narrated that he had heard Hudhaifa ﷺ saying, "Once I was sitting with 'Umar ﷺ and he said, 'Who amongst you remembers the statement of Allaah's Messenger ﷺ about the afflictions?' I said, 'I know it as the Prophet ﷺ had said it.' 'Umar said, 'No doubt you are bold.' I said:

Also on this point, the Qur'aan and *saheeh ahaadeeth* prove that the five daily prayers, Friday Prayer, fasting, *Hajj* and other actions expiate sin, regarding which it is said, "Whoever says such-and-such[20] or does such-

تِنَةُ الرَّجُلِ فِي أَهْلِهِ ومَالِهِ وَنَفْسِهِ وَولَدِهِ وجارِهِ يُكَفِّرُها الصَّلاةُ وَالصَّوْمُ والصَّدَقَةُ وَالأمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ المُنْكَرِ

'The afflictions caused for a man by his wife, money, children and neighbour are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).'

'Umar said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' 'Umar asked, Will the door be broken or opened?' I replied, 'It will be broken.' 'Umar said, 'Then it will never be closed again.' I was asked whether 'Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I narrated a *Hadeeth* that was free from any misstatement." The sub-narrator added that they deputized Masruq to ask Hudhaifah (about the door). Hudhaifah said, "The door was 'Umar himself." (*Al-Bukhaaree*)

[20] Narrated by Ubada bin As Samit ﷺ: The Prophet ﷺ said:

«مَنْ تَعارَّ مِنَ اللَّيْلِ فَقالَ: لا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ على كُلِّ شَيْءٍ قَديرٌ، الحَمْدُ للهِ وَسُبْحانَ اللهِ، [وَلَا إِلٰه إِلَّا اللهُ] وَاللهُ أَكْبرُ، ولا حَوْلَ وَلا قُوَّةَ إِلَّا باللهِ، ثُمَّ قالَ: اللَّهُمَّ اغْفِرْ لي،أوْ دَعا اسْتُجِيبَ، فإنْ تَوَضَّأ وَصَلَّى قُبِلَتْ صَلاتُهُ»

and-such[21], then he is forgiven, or his previous sins are

"Whoever gets up at night and says: 'La ilaha il-lAllaah Wahdahu la Sharika lahu Lahu-l-mulk, waLahu-l-hamd wahuwa 'ala kullishai'in Qadir. Alhamdu lil-lahi wa subhanal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata Il-la-bil-lah.' (*None has the right to be worshipped but Allaah. He is the Only One and has no partners. For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allaah. All the glories are for Allaah. And none has the right to be worshipped but Allaah, And Allaah is Great And there is neither Might nor Power Except with Allaah), and then says:* 'Allaahumma, Ighfir lee' *(O Allaah! Forgive me), or invokes (Allaah), he will be responded to and if he performs ablution (and prays), his prayer will be accepted." (Bukhaoree)*

Narrated by Jabir bin Abdullah ﷺ: Allaah's Messenger ﷺ said:

«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ؛ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ»

"Whoever after listening to the Adhaan *says:* 'Allaahumma Rabba hadhihi-d-da' watit-tammati was-salatil qa'imati, ati Muhammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu *(O Allaah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise which You promised him)', then intercession from me will be permitted for him on the Day of Resurrection).'" (Bukhaaree)*

[21] Narrated by Abu Hurayrah ﷺ: "I heard Allaah's Messenger ﷺ saying:

forgiven."

«أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبابِ أَحَدِكم يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا، ما تَقُولُ ذٰلكَ يُبْقي مِنْ دَرَنِهِ؟»

"If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?"

They said, "Not a trace of dirt would be left." The Prophet ﷺ added:

«فَذٰلِكَ مَثَلُ الصَّلوَاتِ الخَمْسِ يَمْحُو اللهُ بِهِ الخَطايَا»

"That is the example of the five prayers with which Allaah blots out (annuls) evil deeds." (Bukhaaree)

Narrated by Salman Al Farsi ؓ: The Prophet ﷺ said:

«مَنِ اغْتَسَلَ يَوْمَ الجُمُعَةِ وَتَطَهَّرَ بِما اسْتَطَاعَ مِنْ طُهْرٍ، ثُمَّ ادَّهَنَ أَوْ مَسَّ مِنْ طِيبٍ، ثُمَّ رَاحَ فَلَمْ يُفَرِّقْ بَينَ اثْنَينِ، فَصَلَّى ما كُتِبَ لَهُ، ثُمّ إِذَا خَرَجَ الإمامُ أَنْصَتَ، غُفِرَ لَهُ ما بَيْنَهُ وبَينَ الجُمُعَةِ الأُخْرَى»

"Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'ah Prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allaah has) written for him and then remains silent while the Imam is delivering the Khutbah, his sins in-between the present and the last Friday would be forgiven." (Bukhaaree)

Narrated by Abu Qatadah ؓ: "Someone came to the Messenger of Allaah ﷺ and said: 'How do you observe fast?' The Messenger of Allaah ﷺ felt annoyed. When Umar ؓ noticed his annoyance, he said: 'We are well pleased with Allaah as our Lord, with Islaam as our Code of Life, and with Muhammad as our Prophet. We seek refuge with Allaah from the anger of Allaah ﷻ and that of His Messenger.' Umar continued repeating these words till his (the Prophet's ﷺ) anger calmed down.

Then Umar ﷺ said: 'Messenger of Allaah, what is the position of one who perpetually observes fasts?' Thereupon he said:

«لَا صَامَ وَلَا أَفْطَرَ»

'He neither fasted nor broke it',

He (Umar) said: 'What is the position of him who fasted for two days and broke one day?'

Thereupon he said:

«وَيُطِيقُ ذَلِكَ أَحَدٌ؟»

'Is anyone capable of doing it?'

He (Umar) said: 'What is the position of him who observes a fast for one day and breaks it on the other day?' Thereupon he (the Prophet) said:

«ذَاكَ صَوْمُ دَاوُدَ عَلَيْهِ السَّلَامُ»

'That is the fast of Dawood.'

He (Umar) said: What about him who observes fast one day and breaks it for two days. Thereupon he (the Messenger of Allaah ﷺ) said:

«وَدِدْتُ أَنِّي طُوِّقْتُ ذَلِكَ»

'I wish I were given the strength to observe that.

Then he said:

«ثَلَاثٌ مِنْ كُلِّ شَهْرٍ، وَرَمَضَانُ إِلَى رَمَضَانَ، فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ، صِيَامُ يَوْمِ عَرَفَةَ، أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ، وَصِيَامُ يَوْمِ عَاشُورَاءَ، أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ»

There are many of these types of actions; whoever researches into the books of *Hadeeth* will find them in abundance, particularly in those books compiled regarding the virtues of actions.

Influence of the Habits of Ignorance, Especially of the Jews & Christians

It should be known that care regarding expiation of sins is one of the most important needs of a person, for otherwise one acquires habits similar to those of the Days of Ignorance, especially in this age and those ages where Revelation and Messengership has stopped. Even one who is brought up amongst people of knowledge and faith finds himself polluted

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'The observance of three days' fast every month and that of Ramadan every year is a perpetual fasting. I seek from Allaah ﷻ that fasting on the day of Arafah may atone for the sins of the preceding and the coming years, and I seek from Allaah that fasting on the day of Ashura may atone for the sins of the preceding year." (Muslim)

Narrated by Abu Hurayrah ﷺ: "The Prophet ﷺ said:

«مَنْ حَجَّ للهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»

"Whoever performs Hajj for Allaah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew." (Bkhaaree)

Narrated by Abu Hurayrah ﷺ: "Allaah's Messenger ﷺ said:

«العُمْرَةُ إِلى العُمْرَةِ كَفَّارَةٌ لمَا بَيْنَهُما، وَالحَجُّ المَبْرُورُ لَيْسَ لَه جَزاءٌ إلَّا الجَنَّةُ»

"(The performance of) 'Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allaah) is nothing except Paradise." (Bukhaaree)

by many aspects of *Jahiliyyah*, so what about one who does not have that advantage?

In the *Saheehs* of Bukhaaree and Muslim, there is a *Hadeeth* on the authority of Abu Sa`eed ﷺ that the Messenger ﷺ said:

«لَتَتْبَعُنَّ سَنَنَ مَنْ كانَ قَبْلَكُمْ شِبْرًا شِبْرًا، وَذِراعًا ذِرَاعًا، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ»

"You will certainly follow the ways of those nations who were before you, span by span and cubit by cubit, so much so that even if they entered a lizard's hole, you would follow them."

They said, "O Messenger! (Do you mean) the Jews and the Christians?" He said:

فمن

"Who else?"[22]

This *Hadeeth* is supported by the Qur'aan wherein Allaah ﷻ says:

﴿فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟﴾

"...they had their enjoyment of their portion, and you have yours as did those before you, and you indulge in idle talk as they did..." [*At-Tawbah* (9): 69]

This *Hadeeth* is supported also by many *Saheeh* and

[22] *Bukhaaree*

hasan narrations.

This matter does affect even the elite people who are attributed with the faith, as several of the *Salaf*, e.g. Ibn `Uyainah رحمه الله have said, "That some people attributed with knowledge have become affected by many of the conditions of the Jews, and some of those attributed with piety have been affected by many of the conditions of the Christians", as will be perceived by one who understands the reality of the *Deen* of Islaam, with which Allaah ﷻ sent the Messenger ﷺ and compares with the situation of the people.

With the situation as it is, that person whose heart Allaah ﷻ has made open, and is firm on the light that Allaah ﷻ has given him, who was dead and then Allaah ﷻ brought him to life and gave him light by which he could move among the people; for such a one, it is necessary to be aware of the conditions of Ignorance and the path of the two nations:

﴿ٱلْمَغْضُوبِ عَلَيْهِمْ﴾

"those who incurred *(Allaah's)* anger";

and

﴿ٱلضَّآلِّينَ﴾

"those astray" [*Al-Faatihah* (1): 7]

i.e. the Jews and Christians[23], so he may realise which things

[23] Narrated by Adiy bin Haatim ﷺ: "The Prophet ﷺ said:

«الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ والنَّصَارَى ضُلَّالٌ»

"Al-Yahud *(the Jews) are the astray and* Nasaraa *(Christians)* are

have affected him.

Hence, one of the most beneficial things for both the advanced and ordinary person is knowledge of what he can do to liberate himself from these pitfalls, and that is to follow up bad deeds with good ones, good deeds being the actions, manners and characteristics which Allaah ﷻ has recommended on the tongue of the last Prophet ﷺ.

Another category of things which avert the consequences of sinning is "expiating misfortunes", i.e. whatever causes hardship or suffering, be it fear or sorrow, or harm to one's wealth, honour, body, etc. However, of course, these misfortunes are not the work of the person himself.[24]

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the misguided." *(At-Tirmidhee)*

[24] Narrated by Sa'd ﷺ: The Prophet ﷺ said:

أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الأَنْبِيَاءُ ثُمَّ الأَمْثَلُ فَالأَمْثَلُ: يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صُلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى قَدْرِ دِينِهِ، فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الأَرْضِ وَمَا عَلَيْهِ خَطِيئَةٌ»

"Those who are most afflicted among the people are the prophets, then the best, then the (next) best. One is afflicted in accordance with (the strength af) his Deen. If his Deen is firm, his afflictian is hard, and if his Deen is weak his afflictian is light. Indeed, one would be so much subjected ta adversity until he walks among the people without any sins." (At-Tirmidhee)

Narrated by Abu Hurayrah ﷺ: The Prophet ﷺ said:

«مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللهَ وَمَا عَلَيْهِ خَطِيئَةٌ»

"Affliction continues to befall believing men and women in their body, family, and property, until they meet Allaah burdened with no sins." (At-Tirmidhee)

Narrated by Abu Hurayrah ﷺ: The Prophet ﷺ said:

«ما مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللهُ سَيِّئَاتِهِ، كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَها»

"Whenever a Muslim is afflicted with harm from sickness or other matters, Allaah drops his sins because of this, like a tree drops its leaves." (Bukhaaree)

'Aa'isha ﷺ narrated that once some pain afflicted the Prophet ﷺ, causing him to suffer and turn about in his bed. She said, "Had one of us done this, you would have rebuked him" He replied:

إِنَّ الْمُؤْمِنِينَ يُشَدَّدُ عَلَيْهِمْ لأَنَّهُ لَا تُصِيبُ الْمُؤْمِنَ نَكْبَةٌ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا وَلَا وَجَعٌ إِلَّا رَفَعَ اللهُ لَهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ خَطِيئَةً.

"The ailment is intensified for the righteous. Whenever a believer is afflicted with a hardship, be it a thorn or more, a sin is taken off him because of it, and he is elevated one level in Al-Jannah." (Ahmad)

Narrated by Anas bin Malik ﷺ: "Allaah's Messenger ﷺ said:

إِذَا ابْتُلِيَ الْمُسْلِمُ بِبَلَاءٍ فِي جَسَدِهِ قِيلَ لِلْمَلَكِ: اكْتُبْ لَهُ صَالِحَ عَمَلِهِ الَّذِي كَانَ يَعْمَلُ، فَإِنْ شَفَاهُ غَسَّلَهُ وَطَهَّرَهُ، وَإِنْ قَبَضَهُ غَفَرَ لَهُ وَرَحِمَهُ.

Good Nature

Next, after the Messenger ﷺ had covered Allaah's right in the first two clauses, i.e. to act righteously and to rectify any harm done, he said:

«وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

"... and behave well towards the people",

thus turning to the right of one's fellow worshippers.

The essence of being good-natured to people is that: he who cuts off relations with you[25], that you keep an association with him, giving him greetings, respecting him, supplicating for him, asking Allaah to forgive him, speaking of him in good terms and visiting him; he who deprives you of knowledge, benefit and

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"When a Muslim is afflicted with some trouble in his body, the angel is told to record for him his good deeds which he was accustomed to do. Then if Allaah cures him He washes and purifies him (from sins), and if He takes him in death He forgives him and shows mercy to him." (*Al-Bukhaaree, Aadaab Mufrad*)

[25] Abu Hurayrah ﷺ reported: A man said to the Messenger of Allaah ﷺ: "I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me." He replied:

«لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللهِ ظَهِيرٌ عَلَيْهِمْ، مَا دُمْتَ عَلَىٰ ذٰلِكَ»

"If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allaah as long as you continue to do so." (Muslim)

wealth, you give them in return; and he who does an injustice to you regarding blood, wealth or honour, you forgive him. Some of these actions are obligatory and others are recommended.

As for the

خلق حسن

"great character"[26];

which Allaah ﷻ described Muhammad ﷺ with, it is no other than the complete *Deen*, comprising of everything that Allaah ﷻ commanded him with, as explained by Mujaahid[27] رحمه الله and other knowledgeable commentators; it is no other than the implementation of the Qur'aan, as 'Aa'isha ؓ said:

"His character was the Qur'aan"[28],

and the reality of it is an eagerness to put into practice those things that Allaah ﷻ loves, with purity of soul and openness of heart.

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[26] Allaah ﷻ says:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"And verily, you (O Muhammad ﷺ) are on an exalted standard of character." [*Al-Qalam* (68): 4]

[27] The famous *tabi'een*, a student of Ibn Abbaas ؓ and himself a notable commentator of the Qur'aan.

[28] Sa'd bin Hisham bin Amir رحمه الله narrated: ...I said: "Mother of the Faithful (Aa'ishah ؓ), tell me about the character of the Messenger of Allaah ﷺ She said: 'Don't you read the Qur'aan?' I said: 'Yes.' Upon this she said: 'The character of the Messenger of Allaah ﷺ was the Qur'aan." *(Muslim)*

Tafseer of the word *'Taqwaa'*

All of the above ideas do emanate from the *Wasiyyah* of Allaah ﷻ mentioned at the beginning, and this should be understood as such that the word *'Taqwaa'* is very comprehensive, covering the fulfilment of all of Allaah's orders, whether they are ones of obligation or recommendation, and also the refraining from all that Allaah has forbidden, whether it is totally prohibited or strongly discouraged; hence, it includes both the right of Allaah ﷻ and the right of his slaves.

However, wherever *'Taqwaa'* specifically refers to fear of the consequent punishment refraining one from indulging in the prohibited, it is clear from the context; an example of this is in the *Hadeeth* of Mu`aadh ؓ (under discussion), and similar is the *Hadeeth* of Abu Hurayrah ؓ which Tirmidhee رحمه الله has narrated and declared to be *Saheeh*.

The Messenger of Allaah ﷺ was asked about that which mostly earns people entry to Paradise; he replied:

«تَقْوَى الله وَحُسْنُ الْخُلُقِ»

"Taqwaa and goodness of character."[29]

He was also asked about that which mostly earns people entry into the Fire; he replied:

«الفَمُ وَالْفَرْجُ»

"The mouth and the private parts."[30]

[29] *At-Tirmidhee*

[30] *At-Tirmidhee*

In a narration of a *Saheeh Hadeeth* from 'Abdullaah bin `Umar, the Messenger ﷺ said:

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا»

"The most complete of the believers in Eemaan (faith) *is he who is the best of them in character."*[31]

Hence, the Prophet ﷺ told us that perfection of *Eemaan* lies in completeness of one's goodness of character;[32] it is known that all of *Eemaan* is *Taqwaa*. However, this is not the place for a

[31] Narrated by Abu Hurayrah ﷺ: "The Prophet ﷺ said:

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ»

"The most perfect Muslim in the matter of faith is one who has excellent behaviour; and the best among you are those who behave best towards their wives." (Tirmidhee)

[32] Good manners are distinctive characteristics of the religion of Islaam. They are the reason for the Prophet's ﷺ mission. Abu Hurayrah ﷺ reported that Allaah's Messenger ﷺ said:

«إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ - وفي رواية: - صَالِحَ الأَخْلَاقِ»

"I have only been sent (by Allaah) to complete the good manners." (Al-Haakim)

This was best demonstrated by our Prophet ﷺ, whom Allaah described:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

"Indeed, you are of great moral character." [*Al-Qalam* (68): 4]

The best people after the Prophet ﷺ are those with best manners. `Abdullah bin `Amr ﷺ reported that Allaah's Messenger ﷺ said:

detailed discussion of the fundamentals and branches of *Taqwaa,*

«إِنَّ مِنْ خِيَارِكُمْ أَحَاسِنَكُمْ أَخْلَاقًا»

"Indeed, among the best of you are those with the best manners." (Bukhaaree & Muslim)

`Abdullah bin `Umar ﷺ reported that Allaah's Messenger said;

يَا رَسُولَ اللهِ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: «أَحْسَنُهُمْ خُلُقًا»

"The best among the believers are those with the best manners." (Ibn Majah)

A Muslim should show good manners in all of his dealings, which will grant him a notable position among other Muslims. `A'ishah ﷺ said Allaah's Messenger ﷺ said:

«إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ»

"Indeed, a believer attains (in Jannah), because of his good manners, the level of the one who fasts and stands (for the night prayer)." (Abu Dawood).

Good manners make a believer worthy of the love of the Messenger ﷺ and closeness to him in *Jannah*. Jaabir bin `Abdullah ﷺ reported that Allaah's Messenger ﷺ said.

«إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ القِيَامَةِ أَحَاسِنُكُمْ أَخْلَاقًا»

"Indeed, among those of you whom I love best, and who are closest to me in their recline on the Day of Resurrection, are those with the best manners." (At-Tirmidhee).

And Abu Hurayrah ﷺ reported that Allaah's Messenger ﷺ said:

سُئِلَ رَسُولُ اللهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ، قَالَ: «تَقْوَى اللهِ وَحُسْنُ الْخُلُقِ»، وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، قَالَ: «الفَمُ وَالْفَرْجُ»

for that would cover the *Deen* in its entirety.

Ikhlaas

The origin and root of all good is *Ikhlaas* (pure sincerity), i.e. that the slave directs all worship and seeking of assistance purely towards his Lord, as in Allaah's Statements:

"The things that mostly cause people to enter Jannah are: revering Allaah and good manners. And the things that mostly cause people to enter the Fire are: the mouth and the private parts." (At-Tirmidhee)

In addition, good character is an indication of the presence of *Eemaan*. The Messenger of Allaah ﷺ said:

«مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ»

"Let him who believes in Allaah and the Last Day either speak good or keep silent, and let him who believes in Allaah and the Last Day be generous to his neighbour, and let him who believes in Allaah and the Last Day be generous to his guest." (Bukhaaree and Muslim)

«الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

"**Eemaan** *(Belief) consists of more than sixty branches (i.e. parts). And* hayaa' (This term "Hayaa'" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) *is a part of* Eemaan." *(Bukhaaree)*

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ»

"The believers with the complete Eemaan are those with most refined manners. And the best among you are those who are best to their women." (At-Tirmidhee)

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"You alone we worship and Your aid alone we seek." [*Al-Faatihah* (1): 5];

and

﴿فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

"...then worship Him, and put your trust in Him..." [*Hud* (11): 123];

and

﴿عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ﴾

"...in him I trust, and unto Him I turn..." [*Hud* (11): 88]

and

﴿فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ﴾

"...then seek sustenance from Allaah, and serve Him, and be grateful to Him." [*Al-Ankaboot* (29): 17]

This is done in such a way that the slave terminates his heart's connection with the created, whether with regard to benefiting from them or acting for their sake, but instead preoccupies himself with his Exalted Creator, the means of attaining which is to supplicate Him for everything required out of poverty, necessity or fear, etc., to carry out every beloved action for the sake of His good pleasure. If someone were to implant this type of *Ikhlaas* firmly and thoroughly, it would not be possible for him to be affected by any punishable trait.

After the Obligatory Acts the Best Action is *Dhikr* (The Remembrance of Allaah)

As for the next question regarding the best action after the obligatory duties, an answer which is totally comprehensive and detailed for everyone is not possible since it would vary according to each person's differing capabilities and opportunities. However, what is agreed upon by all those who have knowledge of Allaah ﷻ and His commands, is that in general, the best thing with which a slave can occupy himself is the *Dhikr* (Remembrance) of Allaah ﷻ.

In support of this is the *Hadeeth* from Abu Hurayrah ﷺ which Muslim narrates:

سَبَقَ الْمُفَرِّدُونَ

*"The loners (*Mufarridoon*) have taken the lead."*

The Companions asked, "O Messenger of Allaah! Who are the loners?" He replied:

«الذَّاكِرُونَ اللهَ كَثِيرًا، وَالذَّاكِرَاتُ»

"Those men and women who remember Allaah in abundance."[33]

Similar is narrated by Abu Ad-Dardaa' ﷺ in a report of Abu Daawood رحمه الله:

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[33] *Muslim*

«أَلَا أُنَبِّئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وأَزْكَاها عِنْدَ مَلِيكِكُمْ وأَرْفَعِهَا فِي دَرَجَاتِكُمْ، وَخَيْرٍ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٍ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟»

"Shall I not inform you of the best of your actions, the most pure in the sight of your Master, the one which raises your ranks highest, that which is better for you than giving gold and silver (in charity), and better for you than your meeting your enemies, so that you strike their necks and they strike yours?"

The Companions urged, "Of course, O Messenger of Allaah! (Inform us!)" He replied:

«ذِكْرُ اللهِ»

"It is the Remembrance of Allaah."[34]

The virtues of the Remembrance of Allaah are confirmed by proofs of insight, narration and analysis from the Qur'aan and *Eemaan*.

Types of *Dhikr*

The basic method of *Dhikr* is that the slave makes a habit of putting into practice those *Adhkaar* (phrases of *Dhikr*) which have been taken from the teacher of goodness, the leader of the righteous, Muhammad ﷺ such as:

- those *Adhkaar* which have a fixed timing, e.g. at the beginning

[34] *At-Tirmidhee*

and end of the day,[35] when going to sleep and waking up,[36] and after the compulsory Prayers;[37]

- those *Adhkaar* which are specified for certain

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[35] At the beginning of the day, say:

«اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ المَصِيرُ»

Allaahumma bika asbahnaa, wa bika amsaynaa, wa bika nahyaa, wa bika namootu wa ilaykan-nushoor (O Allaah! By You we enter the morning and by You we enter the evening, by You we live, and by You we die and unto You is the Final Return.) (At-Tirmidhee)

[36] When you are about to sleep, say:

«اللَّهُمَّ بِاسمكَ أحْيا وأموتُ»

"Bismika Allaahumma amootu wa ahyaa (In Your Name, O Allaah, I die and I live.)

When you wake up, say:

«الحَمدُ لله الَّذي أحْيانا بَعْدَما أماتَنا، وَإلَيْه النُّشُورُ»

"Alhamdumlillaahi alladhee ahyaanaa ba'da maa amaatanaa wa ilayhin-Nushoor (Praise be to Allaah Who gives us life after he has caused us to die and unto Him is the return.) (Bukhaaree & Muslim)

[37] Some of the *Adhkaar* (recommended words of remembrance of Allaah) after *Salaah* are as follows:

اسْتَغْفَرَ ثَلاثًا وَقَالَ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ ذَا الْجَلَالِ وَالإِكْرَامِ»

"Astaghfirullaah (3 times), Allaahumma Anta salaam, wa minka salaam, tabaarakta yaa dhaljalaal wal-kraam [I seek the forgiveness of Allaah [three times]. O Allaah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honour.]" (Muslim)

actions, e.g. eating and drinking,[38]putting on

«لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. اللّٰهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

"Laa ilaaha illallaah, wahdahu laa shareeka lahu, lahul-mulku walahul-hamdu, wahuwa alaa kulli shay'in qadeer. Allaahumma laa mani'a limaa 'a'tayta, walaa mu'tiya lima mana'ta, walaa yanfa'u dhal-jadu minkal-jaddu (*None has the right to be worshipped but Allaah alone, He has no partner, His is the dominion and His is the praise, and He is able to do all things. O Allaah, there is none who can withhold what You have given and none may give what You have withheld; and the might of a mighty person cannot benefit him against You.*)" *(Bukhaaree & Muslim)*

سُبْحَانَ اللهِ وَالْحَمْدُ للهِ، واللهُ أَكْبَرُ ثَلَاثًا وَثَلَاثِينَ، لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Subhaanallaah, wal-hamdu lillaah, wallaahu akbar ***(33 times)****. Laa ilaaha illallaah, wahdahu laa shareeka lahu, lahul-mulku walahul-hamdu, wahuwa alaa kulli shay'in qadeer. (Glory to Allaah,and praise to Allaah, and Allaah is Most Great (each said thirty-three times.) None has the right to be worshipped but Allaah alone, He has no partner, His is the dominion and His is the praise, and He is able to do all things.)" (Muslim)*

[38] What to say before and after eating:

«إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ: بِسْمِ اللهِ، فَإِنْ نَسِيَ فِي أَوَّلِهِ فَلْيَقُلْ: بِسْمِ اللهِ فِي أَوَّلِهِ وَآخِرِهِ»

"When anyone of you begins eating, he should say: 'Bismillaah. (In the Name of Allaah.)' And if he forgot at the beginning he should say:

clothes,[39] sexual intercourse,[40] entering and exiting

'Bismillaah fee awwalihi wa aakhirihi (In the Name of Allaah in the beginning and in the end.)'" (Abu Dawood)

«الْحَمْدُ للهِ الَّذِي أَطْعَمَنِي هٰذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي ولَا قُوَّةٍ»

When you finished eating, say: "Alhamdu lillah alladhee 'at'amanee haadhaa warazaqaneehi min ghari hawlin minnee wa laa quwwah (Praise is to Allaah Who has given me this food and sustained me with it, though I was powerless and incapable.)" (At-Tirmidhee)

«اللَّهُمَّ! أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي»

When you finished drinking, say: "Allaahumma at'im man 'at'amanee wasqi man saqaanee (O Allaah feed the one who has fed me and give drink to the one who has given me drink.) (Muslim)

[39] When getting dressed, say:

«الحَمدُ لله الَّذِي كَسَانِي هٰذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ»

"Alhamdu lillaahi alladhee kasaanee haadhaath-thawba wa razaqaneehi min ghayri hawlin minnee wa laa quwwah (Praise be to Allaah Who has clothed me with this (garment) and provided it for me, though I was powerless myself and incapable.) (Abu Dawood)

[40] Before having intimate relation with your spouse, say:

«بِسْمِ اللهِ اللَّهُمَّ جَنِّبْنَا الشَّيطانَ، وجَنِّبِ الشَّيْطانَ مَا رَزَقْتَنا»

Bismillaah! Allaahumma jannibnaash-shaytaana wa jannibish-shaytaana ma razaqtanaa (In the Name of Allaah. O Allaah, keep the devil away from us and keep the devil away from that which You provide for us.) (Bukhaaree & Muslim)

the *Masjid*[41] and the toilet,[42] or at the time of rain and thunder,[43] etc.. As regards both these types of *Dhikr*, books have been written under the title of

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[41] When entering the mosque, say:

بِسْمِ اللهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللهِ: «اللَّهُمَّ! افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ»

Bismillaah! Was-salaatu was-salaamu 'alaa rasoolullaahi. Allaahum-maftah lee abwaaba rahmatika (In the Name of Allaah. Blessings and peace be upon the Messenger of Allaah. O Allaah, open for me the doors of Your mercy.)

When leaving the mosque, say:

بِسْمِ اللهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللهِ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ»

"Bismillaah. Was-salaatu was-salaamu 'alaa rasoolullaahi. Allaahumma 'innee 'as'aluka min fadlika. Allaahumma 'a'simnee minsh-shaytaanir-rajeem (In the Name of Allaah. Blessings and peace be upon the Messenger of Allaah. O Allaah, I ask for Your favour, O Allaah, protect me from Shaytaan the outcast.)." (Bukhaaree & Muslim)

[42] When entering the toilet, say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الخُبُثِ والخَبائِث»

"Bismillaah. Allaahumma innee a'udhu bika minal-khubthi wal-khabaa'ith (In the Name of Allaah. O Allaah, I seek protection in You from the male and female unclean spirits.)" (Bukhaaree & Muslim)

[43] When it is raining, say:

اللَّهُمَّ صَيِّبًا نَافِعًا

"Actions of the day and night."

There are also those *Adhkaar* which are unrestricted, i.e. they are not confined to some special time or occasion; of these, the most excellent is *Laa ilaaha illa-llaah* (There is no true deity except Allaah), but sometimes according to the situation, some phrases such as *Subhaan Allaah* (Allaah is Glorified), *Al-hamdu li-llaah* (All Praised be to Allaah), *Allaahu Akbar* (Allaah is the Greatest) and *Laa Hawla wa laa Quwwata illaa bi-llaah* (There is no power or movement except by Allaah) become more excellent.

Further, it should be known that everything that brings mankind closer to Allaah ﷻ, whether it is the saying of the tongue or contemplation of the heart, for example in acquiring knowledge, commanding good and forbidding evil, this is all part of the *Dhikr* of Allaah ﷻ. Hence, one who is occupied in seeking beneficial knowledge after fulfilling the obligatory acts, or takes his place in a gathering where *Fiqh* (Understanding) – that which Allaah ﷻ and His Messenger ﷺ have named *Fiqh* – is read and taught, this also an excellent *Dhikr* of Allaah ﷻ. When you consider this, you will thus realise that there is no major controversy among the early people of knowledge regarding the most excellent of actions after the obligatory duties.

"Allaahumma sayyiban naafi'an (O Allaah, bring beneficial rain clouds.)" (Bukhaaree)

When you hear the sound of the thunder, say:

«سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ»

"Subhaana alladhee yusabbihur-ra'du bihamdihi wal-malaa'ikatu min kheefatihi (Glory to Him Whom thunder and angels glorify due to fear of Him.) (Al-Muwatta')

Istikhaarah (asking Allaah to decide on one's behalf)[44]

[44] Narrated by Jabir bin Abdullah ﵁:

"The Prophet ﷺ used to teach us the way of doing *Istikhaarah* (*Istikhaarah* means to ask Allaah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the *Suras* of the Qur'aan. He said:

إِذَا هَمَّ أَحَدُكُمْ بِالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِن غَيرِ الفَرِيضَةِ، ثُمَّ لِيَقُلْ:

"If anyone of you thinks of doing any job he should offer a two Rakat prayer other than the compulsory ones and say (after the prayer):

«اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وأَسْتَقْدِرُكَ بِقُدْرَتِكَ وأَسْأَلُكَ مِنْ فَضْلِكَ العَظِيمِ، فإِنَّكَ تَقْدِرُ وَلا أَقْدِرُ، وتَعْلَمُ وَلا أَعْلَمُ، وَأَنْتَ عَلَّامُ الغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هذَا الأَمْرَ خَيرٌ لي في دِينِي وَمَعاشِي وعاقِبَةِ أَمْرِي - أَوْ قالَ: عاجِلِ أَمْرِي وآجِلِهِ - فاقْدُرْهُ لي وَيَسِّرْهُ لي ثُمَّ بارِكْ لي فِيهِ، وإِنْ كُنْتَ تَعْلَمُ أَنَّ هذَا الأَمْرَ شَرٌّ لي في دِينِي وَمَعاشِي وعاقِبَةِ أَمْرِي - أَوْ قالَ: في عاجِلِ أَمْرِي وآجِلِهِ - فاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، واقْدُرْ لي الخَيْرَ حَيْثُ كانَ ثُمَّ أَرْضِنِي بِهِ»

'Allaahumma inni astakhiruka bi'ilmika, wa astaqdiruka bi-qudratika, wa as'alaka min fadlika al-'azlm Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allaahumma, in kunta ta'lam anna hadha-l-amra Khairun li fi dini wa ma'ashi wa'aqibati amri (or 'ajili amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati amri (or fi'ajili amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.'

In those matters where the slave is in doubt, he should seek Allaah's guidance in deciding, for he who seeks help in decision from Allaah will never be ashamed. He should do this often and also supplicate often, for that is the key to every benefit, and not be impatient saying, "I have asked but not been answered,"[45] and he should seek to find the best time to supplicate, for example

(O Allaah! I ask guidance from Your knowledge, and Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allaah! If You know that this job is good for my religion and my subsistence and in my Hereafter–(or said: If it is better for my present and later needs)–then You ordain it for me and make it easy for me to get, and then bless me in it, and if You know that this job is harmful to me in my religion and subsistence and in the Hereafter–(or said: If it is worse for my present and later needs)–then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it)." The Prophet ﷺ added that then the person should name (mention) his need." *(Bukhaaree)*

[45] Why is My Supplication Not Answered?

Shaykh Muhammad bin Saalih Al-'Uthaymeen رحمه الله was asked: 'Allaah ﷻ says:

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ﴾

"And your Lord says: Call upon Me and I will, respond to your supplication."' [*Al-Ghaafir* (40): 60]

So why is it that a person's *Du'aa* (supplication) is sometimes unanswered?'

He answered as follows:

"All praise is due to Allaah, Lord of the worlds. May the Prayers and Peace be upon our Prophet Muhammad, and upon his Family and his Companions. I ask Allaah for the ability to be correct in belief, speech and actions, for myself and for my brothers.

Allaah ﷻ says:

﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

"And your Lord says: Call upon Me and I will respond to your supplication. Verily those who are too arrogant to worship Me will, enter Hell in humiliation." [*Al-Ghaafir* (40): 60]

The questioner stated that he did indeed make *Du'aa* (supplication) to Allaah – the Mighty and Majestic–but it was not answered by Allaah. So he is in doubt with respect to this noble *Aayah* (Verse), in which Allaah promises to answer the one who supplicates to Him, and indeed Allaah ﷻ never breaks His promise.

So the clarification of this is that there are certain conditions that need to be fulfilled in order for a supplication to be answered. These conditions are:

Firstly: Sincerity to Allaah ﷻ. That is to say, one must be sincere in his *Du'aa* (supplication), so he turns to Allaah ﷻ with an attentive heart, being truthful in his turning to Him, knowing that Allaah ﷻ is capable of answering his *Du'aa* (supplication) and hoping that the *Du'aa* will be answered.

Secondly: During du'aa, the caller should feel that he is in need of Allaah ﷻin fact in dire need; and that only Allaah ﷻ alone answers the supplication of the one in distress and the One who removes evil.

Thirdly: That the one making *Du'aa* should refrain from *Haraam* (unlawful) matters, as these acts as a barrier between the person and his *Du'aa* (supplication) being answered–as has been established in the authentic *hadeeth*, from the Prophet ﷺ who said:

«إِنَّ اللهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ»

"Indeed Allaah–the Most High–is good and accepts only that which is good. Allaah has ordered the Believers to do that which He commanded the Messengers. Allaah ﷻ has said:

﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًاۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ﴾

"O you Messengers! Eat of the good things and do righteous actions." [*Al-Mu'minoon* (23): 51]

And Allaah ﷻ says:

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَـٰتِ مَا رَزَقْنَـٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

"O you who Believe! Eat of the good things wherewith We have provided you." [*Al-Baqarah* (2): 172]

«ثُمَّ ذَكَرَ، الرَّجُلُ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَىٰ السَّمَاءِ، يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّىٰ يُسْتَجَابُ لِذَلِكَ؟»

Then he mentioned (the case of) a man who, having journeyed far is dishevelled and dusty and who spreads out his hands to the sky (saying): 'O Lord! O Lord,' while his food is unlawful, his drink is unlawful and he is nourished unlawfully. So how can he be answered!" (Ahmad)

So the Prophet ﷺ explained the un-likelihood that this person's *du'aa* would be answered, even after fulfilling the apparent factors which aid the *Du'aa* being answered. The apparent factors being:

[i]: Raising ones' hands towards the sky, meaning towards Allaah–the Mighty and Majestic–since Allaah is above the heavens, above His 'Arsh (Throne). Extending the hands out towards Allaah–the Mighty and Majestic–is amongst the causes of *Du'aa* being responded to, as is shown in the narration from the Prophet ﷺ that he said:

«إِنَّ رَبَّكُمْ حَيِيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ، أَنْ يَرُدَّهُما صِفْرًا»

"Indeed your Lord is Alive, Most Generous. He feels shy that when his servant raises his hands towards Him, calling upon Him, that He should return him empty, having nothing." *(Muslim)*

[ii]: This man called upon Allaah–the Most High–using the name *Rabb* (Lord). Seeking *Tawassul* (the means of nearness to Allaah) with this name is also regarded as one of the causes for *Du'aa* to be responded to, since the *Rabb*

is the Creator, the Owner, the Governor of all affairs–and the reigns of the heavens and the earth are in His Hands. Due to this, you will find that most of the supplications made in the Noble Qur'aan are by this name:

﴿رَبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَـٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ۝ رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَـٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ۝ فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَـٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ﴾

"Our Lord! We have heard the call of one calling us to faith: 'Believe you in the Lord,' and we have believed. Our Lord! Forgive us our sins, and remit from us our evil deeds, and take to Yourself our souls in the company of the righteous. Our Lord! Grant us what You did promise unto us through Your Messengers, and do not disgrace us on the Day of judgement, for You never break Your promise. And their Lord has accepted of them, and answered them: Never will I suffer to be lost the work of any of you, whether male or female." [*Aal-'Imraan* (3): 193-195]

So Tawassul (seeking the means of nearness to Allaah) by this name is one of the causes for the *Du'aa* to be responded to.

[iii]: This man was a traveller, and journeying is often a cause for *Du'aa'* to be responded to, because a person feels more in need of Allaah ﷻ when travelling, than when a person is resident with his family.

[iv]: Humility and submissiveness. He was dusty and dishevelled, seeming very insignificant in himself, as if the most important thing to him was to implore Allaah ﷻ and to call upon Him - in any condition he may be–whether dusty and dishevelled, or in ease and opulence. Being dusty and dishevelled is also instrumental, like in the Hadeeth attributed to the Prophet ﷺ in which he said:

إِنَّ اللهَ يُبَاهِي بِأَهْلِ عَرَفَاتٍ أَهْلَ السَّمَاءِ فَيَقُولُ لَهُمْ: أُنْظُرُوا إِلَى عِبَادِي هَؤُلَاءِ جَاءُونِي شُعْثًا غُبْرًا.

"Indeed Allaah ﷻ boasts to the people of the Heaven about the people standing at 'Arafah, saying: "Look at My servants who have come to Me

dusty and dishevelled." *(Ibn Hibbaan)*

However, these factors did not bring about anything, because his food, his nourishment and his clothing were all *haraam* (unlawful). So the Prophet ﷺ remarked:

«فَأَنَّىٰ يُسْتَجَابُ لِذَلِكَ؟»

"So how can he be answered!"

Therefore, if these conditions are not satisfied, then the question concerning the *Du'aa* (supplication) being answered will seem distant. However, if the conditions are satisfied and the one supplicating is still not answered, then this is due to a wisdom which Allaah ﷻ knows, and the one supplicating does not know what this wisdom is; and maybe that you like a thing and it is bad for you.

So when these conditions are fulfilled and the one supplicating is not answered, then either he has been protected from an evil which is greater than what he has asked for, or Allaah ﷻ stores it for him until the Day of Resurrection, and he then gets a greater reward. This is so, because the one who makes Du'aa–calling upon Allaah alone, fulfilling the conditions and not being answered, but rather being saved from a greater evil–is in the position of having carried out the causes yet has been prevented from being answered, and therefore has a two-fold reward. One reward for making *Du'aa* (supplication), and another reward for bearing the trial of not being answered. So that which is greater and more complete is stored for him with Allaah ﷻ.

Also of importance is that the one supplicating should not express dissatisfaction if his *Du'aa* is apparently not being answered, for this action in itself is a reason for the *Du'aa* not being answered–as the Prophet ﷺ said:

«لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ، مَا لَمْ يَسْتَعْجِلْ»

"A servants du'aa continues to be answered as long as be does not ask for anything sinful or breaking the ties of relations, and as long as he does not become impatient."

It was said: How does one become impatient O Messenger of Allaah? He said: "He says:

the last part of the night[46], at the time of *Adhaan*, at the time of rain[47], after the obligatory Prayers, and others.

قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يَسْتَجِيبُ لِي

I have supplicated, I have supplicated; yet it has not been answered." *(Bukhaaree)*

He therefore becomes despondent and abandons supplicating. So it is not befitting that the one supplicating should become impatient about being answered, then become disappointed and despondent, and thereby abandon making du'aa. Rather, one should call upon Allaah ﷻ, since every *Du'aa* you make to Allaah ﷻ is an act of worship, which brings you closer to Him and increases your reward.

So my brother, you should take to making *Du'aa* (supplication) in all affairs, be it general or specific, in difficulty or in ease. And if it was that supplication was only a means of worshipping Allaah ﷻ then that would be sufficient. So it is more befitting that a person strives in this–and with Allaah ﷻ lies the success and the ability."

[46] Narrated Abu Umamah: "The Prophet ﷺ was asked: 'What supplication finds greatest acceptance?' He answered:

«جَوْفُ اللَّيْلِ الآخِرُ وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ»

'A prayer offered in the middle of the latter part of the night and after the prescribed Prayers.'" (*At-Trimidhee*)

[47] Narrated by Sahl bin Sa'd ؓ: "The Prophet ﷺ said:

«ثِنْتَانِ لا تُرَدَّانِ أَوْ قَلَّ مَا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النِّدَاءِ، وَعِنْدَ الْبَأْسِ حِينَ يُلْحِمُ بَعْضُهُ بَعْضًا»

"Two (prayers) are not rejected, or seldom rejected: Prayer at the time of the call to prayer, and (the prayer) at the time of fighting, when the people grapple with each other."

Musa said: Rizq bin Sa'id bin Abdur Rahman reported from Abu Hazim on the authority of Sahl bin Sa'd ﷺ from the Prophet ﷺ as saying:

The Best Goal is Trust in Allaah ﷻ

As for the next part of the question, about the highest prize to aim for, the answer to this is that the best prize to have is Trust in Allaah[48], reliance in Him of His sufficiency, and keeping a good opinion of Him, the latter being that if anyone is anxious regarding their subsistence then he should turn to the shelter of Allaah, as the Exalted said, from what is narrated by His Prophet ﷺ:

«وَتَحْتَ المَطَرِ»

"And while it is raining." (Abu Dawood)

[48] *Tawakkul* means depending on Allaah and committing one's affairs to Him alone. It is one of the fundamentals of faith according to the Words of Allaah:

﴿وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤْمِنِينَ﴾

"And upon Allaah depend, if you are believers." [*Al-Maa'idah* (5): 23]
It is also one of the strong spiritual means for accomplishing the objectives and serving one's interests. But the believer must also observe along with dependence the other means whether they are acts of worship, such as supplication, performing the prayer, giving charitable donations, or maintaining good relations with one's kin. One should also apply material means that Allaah has made as causes for fulfilling needs, such as those mentioned by the inquirer in his question, and their like. One should follow the example of the Messenger of Allaah ﷺ. He used to apply the other convenient means with perfect dependence on Allaah, the Exalted. Therefore he who neglects the other available means, being satisfied with depending on Allaah alone (i.e *Tawaakkul*, e.g. throw yourself in swimming pool when you do not know how to swim, or endanger your life in a physical sport without training.), would oppose the guidance of the Messenger ﷺ. In that case, his dependence would be in effect a form of incapacity not legal dependence.

«يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ»

"O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you."[49]

In this regard there is also the *Hadeeth* which Imaam Tirmidhee narrates from Anas ﷺ, who said that the Messenger of Allaah ﷺ said:

لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَ

"Each of you should ask for his needs from Allaah, even if the

[49] Narrated by Abu Dharr ﷺ: "Allaah's Messenger ﷺ stated that Allaah ﷻ said:

«يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَىٰ نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَىٰ أَتْقَىٰ قَلْبِ

رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذٰلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ
أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَىٰ أَفْجَرِ قَلْبِ رَجُلٍ
وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذٰلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ
أَوَّلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ
فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذٰلِكَ مِمَّا عِنْدِي
إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ
أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا
فَلْيَحْمَدِ اللهَ، وَمَنْ وَجَدَ غَيْرَ ذٰلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

'My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I may direct you to the right path O My servants, all of you are hungry (need) except the one whom I feed, so beg food from Me, so that I may give it to you.

O My servants, all of you are naked (need clothes) except the one whom I provide with garments, so beg clothes from Me, so that I may clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I may grant you pardon. O My servants, even if the first amongst you, the last amongst you, even if the whole of the human race, and that of the Jinns, become (equally) God-conscious like the heart of a single person amongst you, nothing will add to My Power. O My servants, even if the first amongst you, the last amongst you, the whole human race, and that of the Jinns too become in unison the most wicked (all beating) like the heart of a single person, it will cause no loss of My Power.

O My servants, even if the first amongst you, the last amongst you, the whole human race, and that of Jinns also, all stand in one place and you ask Me and I confer upon every person what he asks for, it will not in any

lace of your shoe breaks."[50]

because if Allaah does not facilitate it, it will never be possible.

Allaah ﷻ says in His Book:

﴿وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ﴾

"...But ask Allaah for His bounty..." [*An-Nisaa'* (4): 32]

He ﷻ also says:

﴿فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ﴾

"And when the prayer is finished, then you may disperse through the land, and seek of the Bounty of Allaah.. " [*Al-Jumu'ah* (62): 10]

Although this *Aayah* is in the context of the congregational Friday Prayer, its meaning applies to all the prayers. This is why –and Allaah knows best–the Prophet ﷺ instructed the person entering the *Masjid* to say:

اللَّهُمَّ! افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

"*Allaahumma-ftah lee abwaaba rahmatik* (O Allaah open the doors of Your mercy for me)",

and when leaving the *Masjid* to say:

way cause any loss to Me (even less) than that which is caused to the ocean by dipping a needle in it. My servants, these deeds of yours, which I am recording for you, I shall reward you for them. So he who finds good should praise Allaah and he who does not find it should not blame anyone but himself.'"

Sa'id said that when AbuIdris Khawlani narrated this *Hadeeth* he knelt down. *(Muslim)*

[50] This *hadeeth* was graded *Da'eef* by Al-Albaanee in *Da'eef Sunan At-Tirmidhee.*

اللّٰهُمَّ! إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ»

"Allaahumma innee as'aluka min fadlik (O Allaah give me of Your Bounty)";

also, the Friend of Allaah (Ibraaheem) ﷺ had said:

﴿فَٱبْتَغُوا۟ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُوا۟ لَهُۥٓ﴾

"So seek sustenance from Allaah, serve Him, and be grateful to him." [*Al-Ankaboot* (29): 17]

This is a command, and a command signifies obligation. Therefore, to seek help from Allaah and to entreat to Him in the matter of livelihood and others is a major principle. Further, it is important in seeking a livelihood that one should acquire wealth with generosity of heart so that he may be blessed in it, and without greed.[51] Neither should he make wealth the primary aim; rather, he should regard wealth much as he regards the toilet, which though he has need of, it has no place in his heart, and so only resorts to it when necessary.

A *Marfoo` Hadeeth* which is related by Tirmidhee رحمه الله and others is.

«مَنْ كَانَتِ الدُّنْيَا هَمَّهُ، فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ. وَمَنْ كَانَتِ الآخِرَةُ نِيَّتَهُ، جَمَعَ اللهُ لَهُ أَمْرَهُ، وَجَعَلَ غِنَاهُ فِي قَلْبِهِ،

[51] Refer to the book on Lawful Earnings of this Golden Advices Series.

وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ»

"He who gets up in the morning with this world his greatest concern, Allaah disperses his collected gains and puts its loss in front of him, and only that of the world comes to him which is written for him. And he who gets up in the morning with the Hereafter his greatest concern, Allaah gathers for him his works and creates richness in his heart due to them, and the world comes to him subserviently."[52]

One of the *Aslaaf* said, "Each of you is in need of the world but you are in more need of your portion in the Hereafter. Therefore, if you are in search of your portion in the Hereafter first and foremost (and you should be so), then achieve your portion of the world in passing, such that it is taken care of as it comes."

Allaah ﷻ says:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ○ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ○ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ﴾

I have only created jinns and men that they may serve Me. No sustenance do I require of them, nor do I require that they should feed Me. For Allaah is He who gives (all) sustenance, Lord of Power, steadfast (forever).

With regard to the best skill, or specifying one skill over another, be it handicraft or trade, building or agricultural, etc., this varies among people, and I know of no all-embracing answer, except that when an opportunity presents itself to a person, then he should seek help in decision from Allaah through the *Istikhaarah*

[52] *At-Tirmidhee*

learnt from the Teacher of Goodness ﷺ because there is unlimited blessing in that, and then adopt whatever is easy for him. Thus he will not have to go to great hardship in another line, unless there is any *Sharee`i* objection to the initial possibility, in which case it is a different matter.

Regarding Knowledge

As for which book(s) one may depend on for the different fields of knowledge, this is a wide topic, and again, the answer to this varies according to people's backgrounds in different lands. This is because in each land, one field of learning or way or mode of thinking may be easier than another, but the source of all good and blessings is that one seeks help from Allaah ﷻ in acquiring knowledge inherited from the Prophet ﷺ because that is what is truly fit to be named "Knowledge".[53]

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[53] **Etiquettes Of The Seeker Of Knowledge**

There are certain etiquettes for seeking knowledge which the seeker of knowledge should follow. Some of them are presented below; may Allaah cause you to benefit thereby.

1 – Patience

My dear brother, seeking knowledge is one of the highest of pursuits, and heights cannot be scaled except by working hard and striving. Abu Tamaam رحمه الله said, addressing himself:

"Let me scale the heights that cannot be scaled, for reaching high things is difficult whilst reaching low things is easy.

You want to scale the heights without any effort, but honey cannot be gathered without bee stings."

So be patient and persevere. If *Jihaad* requires an hour of patience, then the seeker of knowledge must be patient until the end of his life. Allaah ﷻ says:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱصْبِرُوا۟ وَصَابِرُوا۟ وَرَابِطُوا۟ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allaah, so that you

Anything else is either not knowledge at all even though

may be successful." [*Aal 'Imraan* (3): 200]

2 – Purity of intention in action

Adhere to purity of intention in what you do. Let your aim be to seek the Face of Allaah ﷻ (i.e., the pleasure of Allaah) and the Home of the Hereafter. Beware of showing off and the love of making oneself appear to be superior to one's peers.

The Messenger of Allaah ﷺ said:

«مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ وَيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ اللهُ النَّارَ»

"Whoever seeks knowledge in order to compete with the scholars or to prove himself superior to the ignorant or to make the people look up to him, Allaah will cause him to enter Hell." (Saheeh al-Nasaa'ee)

To sum up, you have to be pure both outwardly and inwardly from every major and minor sin.

3 – Acting upon what you know

Know that acting upon what you know is the fruit of knowledge. Whoever knows but does not act upon his knowledge is like the Jews whom Allaah ﷻ likened to the ugliest things in His Book, when He says:

﴿مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾

"The likeness of those who were entrusted with the (Obligation of the) *Tawraat* (Torah) (i.e. to obey its commandments and to practise its laws) but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayaat* (proofs, evidences, verses, signs, revelations, etc.) of Allaah. And Allaah guides not the people who are *Zaalimoon* (polytheists, wrongdoers, disbelievers)" [*Al-Jumu'ah* (62): 5]

And whoever acts without knowledge is like the Christians, who are the "*Daalleen* (those who have gone astray)" mentioned in *Soorat al-Faatihah*.

people call it so, or it is knowledge which is not beneficial, or

4 – Always being aware that Allaah is watching

You must always be aware that Allaah ﷻ is watching you, in secret and in the open. Your attitude towards your Lord must always be balanced between fear and hope, which for the Muslims are like the two wings of a bird. Turn to Allaah ﷻ wholeheartedly and let your heart be filled with love for Him, your tongue with remembrance of Him (*Dhikr*). Be happy and rejoice in His rulings and His wisdom. Always call upon Allaah ﷻ (*Du'aa'*) in every *Sujood*, asking Him to bless you and grant you beneficial knowledge, for if you are sincere towards Allaah ﷻ, He will support you and help you, and will cause you to attain the level of the righteous scholars.

5 – Make the best use of time

Make the most of your youth and your whole life by learning. Do not be deceived by procrastination and wishful thinking about the future. Every hour of your life that passes cannot be replaced. Do away with whatever you can of distractions and obstacles which prevent you from striving your utmost to attain knowledge. Hence the *Salaf* encouraged keeping away from one's family and keeping a distance from one's homeland, because when a person is distracted he will not be able to understand facts of knowledge and subtle issues. Allaah ﷻ has not given man two hearts in his chest, and similarly it is said that knowledge will not give you a part of it until you give it your all.

6 – Be cautious

Beware of being preoccupied in the beginning with the disputes among the scholars, or among people in general, because this confuses the mind. Also beware of *Musannafaat* (literary work), because they will waste your time and make you confused. Instead, pay full attention to the book which you are reading or the topic which you are studying until you become competent in it. Beware of moving from one book to another (before completing the former), for that is a sign of boredom and failure. You must pay attention to each branch of knowledge, in order of importance.

7 – Precision and focus

Strive to verify that which you want to memorize so that you are certain of it, either from a *Shaykh* or from someone else who can help you. Then memorize it properly and continually repeat it and review at specific times each day, lest you forget what you have memorized.

8 – Studying books

After you have memorized the summarized books properly, with their commentaries, and you have understood any difficult passages in them and understood the important points, then move on to studying the detailed versions, always reviewing what you have learned and noting the valuable points, subtle issues, strange minor issues, solutions to problems and differences between similar rulings, in all branches of knowledge. Do not think little of anything useful that you learn or any basic principle that you understand; instead, hasten to note and memorize it.

Make the most of your time, when you are free and when you are busy. Make the most of your youth when your mind is fresh and you have fewer distractions, before you become distracted by false ambitions and the desire for worldly possessions.

You should try to obtain as many of the books you need as you can, because they are the tools of learning. Do not make getting and keeping a lot of them (without benefiting from them) the only share of knowledge that you have, and collecting them the only share of understanding that you have. You also have to use and benefit from them as much as you can.

9 – Choosing companions

Strive to choose righteous friends who are preoccupied with seeking knowledge and are of a good nature, who can help you in achieving your aim, add to the benefits you have already gained, encourage you to seek more knowledge and stop you from feeling bored and tired; friends who are religiously-committed, trustworthy and of good character, who are sincere towards Allaah and who are not merely messing about. Beware of the bad companion, for he may influence you and people are like birds, they will resemble one another (i.e., "birds of a feather flock together"). So beware of mixing with people like that, for that is a sickness, and prevention is better than cure.

10 – Finally, Good Manners Towards the *Shaykh*

Knowledge cannot be gained only from books; you must also have a *Shaykh* whom you trust to open the door to knowledge and keep you from making mistakes. So you must have good manners towards him, for this is the way to success, learning and strength. So you must honour, respect and be polite to the *Shaykh*. Observe the

it is beneficial knowledge, in which case it is necessarily true that there exists in the inheritance of Muhammad ﷺ that which replaces it, being similar to or better than it.

The person's effort should thus be to understand the purposes of the Messenger ﷺ in his commands, prohibitions and his various other sayings. When the heart is contented that something is indeed what the Messenger intended, then he should not waiver from it as far as possible, whether it is regarding his duties to Allaah ﷻ or to the people.

In all branches of knowledge, he should strive to hold firmly to principles narrated from the Prophet ﷺ; if he is in doubt regarding any matter about which the people of knowledge have differed, then he should supplicate to Allaah ﷻ with the *du`aa'* which appears in *Saheeh* Muslim narrated by 'Aa'ishah ﵂ that when the Messenger ﷺ first stood for the night prayer, he would say,

«اللَّهُمَّ رَبَّ جِبْرَئِيلَ وَمِيكائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَواتِ

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utmost standards of etiquette when you sit with your *Shaykh* and speak with him. Ask questions in a proper manner and listen attentively. Be polite when studying the book with him and do not try to argue with him or compete with him.

Do not initiate conversation with him or walk ahead of him or speak too much in his presence, or interrupt him or interrupt him when he is teaching. Do not pressurize him to give you an answer, and avoid asking him too many questions, especially in front of other people, for this will make you appear to be showing off and make him bored with you. Do not call him directly by his name or nickname; rather say "O my *Shaykh*" or "O our *Shaykh*" (*Yaa shaykh*i or *Yaa shaykhanaa*)

If you think that the *Shaykh* has made a mistake, do not let that make him lose respect in your eyes, because that will deprive you of his knowledge. Who is there who is entirely free from error? (*Hilyat Taalib Al-'Ilm* by Shaykh Bakr Abu Zayd)

وَالأَرْضِ [و]عَالِمَ الغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الحَقِّ بِإِذْنِكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ»

"O Allaah! Lord of Jibreel, Meekaa'eel, and Israafeel, Originator of the Heavens and the Earth, Knower of the Unseen and the Present! You judge among your slaves regarding what they have differed in. Guide me to the truth regarding that in which they have differed, for truly, You do guide whomsoever You wish to a path that is straight."[54]

This is because Allaah ﷻ has said, as narrated by His Messenger ﷺ from Him:

«يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ»

"O My slaves, all of you are astray except those that I have given guidance to, so seek guidance of Me and I shall guide you."[55]

As for a description of books[56]and compilations, the questioner will have heard from me what Allaah has made easy on other occasions. I will say this much now, that out of all the compiled books which have been divided into chapters, there is none more beneficial than the *Saheeh* of Muhammad bin Ismaa`eel al-Bukhaaree رحمه الله. However,

[54] *Muslim*

[55] *Muslim*

[56] Shaykh Muhammad ibn Saalih Al-'Uthaymeen رحمه الله was asked: 'How should a Muslim deal with books of knowledge?'

this alone is not enough to cover the major principles of the knowledge, nor can it fulfil all the objectives of one who seeks to dive into the ocean of knowledge, because it is imperative that other *Ahadeeth*, and the words of the people of *Fiqh* and the people of knowledge of those matters in which certain people are specialised, be known, for the *Ummah* has progressed in all fields of learning.

He whose heart Allaah ﷻ enlightens, He guides him through whatever of all that reaches him; but he whose heart Allaah ﷻ blinds, more and more books only increase him in confusion and misguidance, as the Prophet ﷺ said to Ibn Labeed Al-Ansaari ؓ:

«هَذِهِ التَّوْرَاةُ وَالإِنْجِيلُ عِنْدَ اليَهُودِ وَالنَّصَارَى فَمَاذَا تُغْنِي عَنْهُمْ؟»

"Do the Jews and Christians not have the Tawraat[57] and the Injeel[58]? So what benefit did these bring them?"[59]

We ask Allaah Almighty that He sustains us with guidance and firmness, and puts into our hearts those things by which we will receive guidance and keep us protected from the mischief of our sins, and that after giving us guidance, he may save us from deviation, and grant us Mercy from Him, for He is the Generous.

All Praise be to Allaah, Lord of the Worlds, and His blessings be on the most noble of the messengers.

[57] The revealed Book of Allaah ﷻ to Prophet Muusaa ؑ

[58] The revealed Book of Allaah ﷻ to Prophet Eesaa ؑ

[59] *At-Tirmidhee*

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